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ply ẋipa'. The names of two women will illustrate the indirect reference of the remainder; one is named "invisible," referring to the clouds; another, "winding," referring to the wild gourd vines; both clouds and wild gourd being among the ẋipa' totems. Thirty-one men belong to this sib, but only one has a totemic name.

The sib name thus serves as an auxiliary designation for all the women of a sib. Some women have no other personal name. More specifically it is a common term of address used by a man's relatives for his wife. For example, Mrs. Redbird of kwĭtk,ĭ'l,[a] sib has the personal name nĭk,ĭnk,ĭ'k, "iridescent green" (referring to the totem lizard), but is called kwĭtk,ĭ'l,[a] by her husband's sister. This has its counterpart in the bestowal of a nickname on a husband by his mother-in-law or someone of his wife's family.[36]

The feeling is marked among these people that all the Yumans have one sib system. That particular sibs of their own are not present in other tribes is a matter of no moment: that, they would say, is due to the fact that what we are here calling sibs are to them single lines of descent, and it is but natural that some lineages are not found in other tribes. What impresses them is that everywhere on the Colorado there are patrilineal lineages, within which the women alone are designated as pertaining to the lineage, and which function exogamously. They are conscious of a system; that details differ is immaterial.

The feeling for the system is very strong. They equate the patrilineal sibs of the Pima, or rather their moieties, with their own sibs, although the basis of Pima organization is different. All the local families derived from Pima paternal ancestors are reckoned in the sibs ẋipa' and l,eω'c. They object violently even today to allowing their daughters to marry men of sibless tribes; the children would have no sib affiliation. Naturally, it is quite permissible for men to do so. There are several cases in the present generation of women who have married Indians from California. No attempt was made to assign these men to particular sibs, hence

[36] The Yuma situation also differed from that of the Mohave. Yuma sibs had definite names; these served as women's names, but the women also had personal names which referred indirectly to the totems. The Yuma differed from the Maricopa-Halchidhoma in that the sib name regularly substituted for the personal name in later life (Forde, *Yuma Ethnography*, pp. 142–47, 149).

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601 ins follows from this, but only in part. True enough a father's brother's children and a woman's mother's sister's children are called brothers and sisters when the father and his brother or the mother and her sister are half-siblings by the same mother. But instead of calling these parallel cousins brother and sister as well when the parents are full brothers and sisters, they use special terms for them.

[611] The reason for considering half-siblings as full siblings when derived from the same mother but not from the same father is inexplicable, especially in face of the marked patriliny prevailing otherwise in their social structure. Obviously, with different fathers these children may have belonged to different sibs, hence the blood-bond here overrides sib affiliation. Informants were wholly at a loss to find any correlated social function. It seems that it must be correlated in some way which I do not understand [606] with the importance of the two mothers-in-law in determining the relation of their child's spouse to their own families, to the [587] function of the mother-in-law in supplying a woman of her own family to the widower son-in-law, and to the attitude of considering women as essentially the carriers of patrilineal sib affiliations; but the clue to their interrelation is lacking. It might be thought to be based on a belief that a woman alone was concerned in conception, the man's part being secondary. But nothing of the sort developed in a long discussion of the relation of conception to dreams nor in the many other opportunities when it might have come out.

Sex, on the other hand, is not an important basis of classification. The speaker's sex does make a difference, to be sure, but rarely that of the kinsman addressed. It is partially ignored between brothers and sisters and with cousins of one's own generation. It is practically ignored in one's children's generation, and does not figure at all in the generation of grandchildren and greatgrandchildren.

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[171] River tribes reckon half-siblings as full siblings when the bond is through the mother, but we are not told so. Similarly it may be that this blood bond figures in the classification of parallel cousins, as it does in Maricopa, but these authorities are also silent on this point.

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584 their son to marry. Then the first family would say nothing whatever of their gifts: this was quite within her rights.

591 The young couple took up their residence in the home of the groom's parents. In fact some households became quite large when several sons brought home their wives. It was sometimes convenient for them to build a house of their own at once: they always did so following the birth of their second child. Their house might be located anywhere in the village, not of necessity beside the husband's former home. Since the farm lands, which [428] were inherited, were located at a distance from the village and house sites were not heritable property, there was no compulsion in the forms of inheritance to do so.[58]

It was thought unnatural for a man to live with his wife's family, unless his help was really needed there. They believed he must be jealous that he kept his wife from his family or his erstwhile companions who still frequented his former home.

428 591 It was a saying that a younger son or daughter would stay at home with their parents. Such a daughter would be joined by her husband. The older sons brought their wives home, but went off later to establish homes of their own. The older daughters marry elsewhere. Then the youngest at home inherited (Kutox). [This was obviously a matter of chance rather than any formalized junior inheritance.]

553 A new social configuration settled about the couple. From [585] this time forward, the bride was regularly called by the name of her sib by the husband's family, especially its women members. Similarly, the groom was derisively nicknamed by his wife's relatives. They called him ugly like an animal or referred to some discreditable habit. The invention of the nickname was uniform- [606] ly credited to his mother-in-law, although she may not have been its originator at all. A man was expected to treat his mother-in-law just like his wife. There was no mother-in-law taboo, nor one between father- and daughter-in-law. Brothers-in-law considered themselves close relatives and made it a point to help each other. [607] Between brothers- and sisters-in-law a certain amount of licence was permissible: they might say anything to each other, even to obscenity, without offense.

[58] Cf. *ibid.*, p. 218.

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595 [787] have to build another to hold them; blackbird's wives in one, mocking-bird's in the other. When he saw this in a dream he acquired two or three wives.[89]

When he married the first time, he brought his wife to his home. Later at a dance or a meeting, he might decide to speak to another. When the girl's parents discovered this, they might make her marry him. When he married a third time, they might think the third wife should stay at her own home, where he joined her. A man might keep all his wives in a single house, or they might remain with their parents. But he did not build a separate residence for each.

Plural marriages were sometimes with sisters, but not often. In response to specific questions concerning Navaho and Miwok types of marriage, I was told that a man sometimes married a woman and her adult daughter by another marriage, or a woman and her brother's daughter, but that neither was a regular form of marriage. There was no set preference for marrying wives related to each other, but there was some feeling that sisters would get along together better than non-relatives. Polyandry was unknown.

192 The following words describe the married state: matàtcu'ig, married; sin,àð'kʌðau'g, having a wife; taxavl'g, having two wives (from ɣavi'k, two); sin,àð'kIc⁴ða', plural wives (i.e. more than two).

586 Separation and divorce may have been fairly frequent. Incompatibility, infidelity, and barrenness were named as causes. 606 They held that ordinarily a bride could get on with her husband's 593 family if she remembered what she had been taught by her parents: to be industrious, to avoid quarrels and to be unselfish. If a man beat his wife, her parents would have nothing to say: she belonged to him. Even if he wanted to kill her, he could do as he pleased. This sounds much like Moslem despotism and theoretically it was, but actually, it seems, no man would have thought of unrestrained tyranny. The reaction to a wife's infidelity belies the theory.

593 837 If a man found his wife in adultery, he would say calmly

[89] See the tale, p. 405.